Bella Coola Indians - Carbon Original Part One ~~XVIX~~

B19-0054/001 (38)

1725 When Adam King was dying he gave one of his names to each of his sons Albert and Samuel. With a name there is a story and the prerogative of doing something, it may be the right to use a certain mask and carry out a certain dance, or it may be to hunt in a certain valley. The rights connected with names have been handed down for generations, from the time that the name was first constituted. Anyone who infringed a right possessed by another with his name, such as the right of hunting in some valley, could be killed by the injured party. A name, with prerogative attached, is often lent but cann be recalled at the volition of the lender. Sometimes a bad man steals a name, but never gains by his theft because he has not the power that goes with the name.

1728 On the evening after the death of Mrs. Adam King, mother of Samuel and Albert, the sons summoned all the people of the village, both men and women, to their house. Samuel, because he was the eldest son, stood up and orated one of the deceased's stories, choosing anyone that he liked. Then several of the deceased's stories were recounted. An eagle mask was used as if it had been a picture of the eagle coming to carry the dead woman to her grave, as once long ago a real eagle carried off a child. (NOTE. T.F.M. Details lacking in above).

Several years later the two sons gave a m which marked the end of mourning, at this, as at all ms, s saok dances were used.

1728 At a m stalt m s are called in from foreign tribes, and s saok dances are used. Each stalt m brings some followers and all share alike in the distribution of food though not of presents. In the old days there were comparatively few real stalt m s, perhaps only about thirty in Qomkotz with a population of some 3000.

1727 The alhotla is the "strongest" kusiut ceremonial.

1728 The supreme god gave to Qomkotz its name and position as above all other villages. This was recognised far and wide, so that if a foreign raiding party landed in the Bella Coola valley Qomkotz itself was never attacked.

1727 In Bella Coola a master often gave one of his kusiut names to a slave, but though the slave became a kusiut he remained a slave. The Bella Coolas treated their slaves well, usually admitting them to kusiut privileges.

1730 No man can succeed in this world without the aid of a good wife. The husband always gives some presents to his wife's family and these presents are returned with interest when the husband desires to give a m. Without a wife's help a man cannot give ms, and without so doing he cannot become a stalt m , hence the necessity of a wife to an ambitious man. It is at a m that a man first uses a stalt m name, Albert King first used Qw l laih l q, and after using several others is now known as Laqwomais.

1732 A boy is admitted to the ranks of the kukusiut when about 20 years old. As a first preliminary the father or guardian, whoever it is who proposes to give the boy his kusiut name, asks consent of the stalt m s who are kusiut. This consent is not always given, especially if the boy is too young. If, however, it be granted the parent informs ~~of~~ one of the ~~xxxipt~~ a nipotlams who instructs the lad how he is to dance, and lays on him the strongest ~~x~~ commands not to discuss the matter with his young uninitiated friends, and generally to be honest and law-abiding. All the kukusiut help the initiate, who really takes into himself the very strong kusiut spirit. Each kusiut has his own special dance as his prerogative. For a year after his initiation the novice wears moq .

1734 Albert King is younger brother of Samuel King and one of the most important of the young to middle aged men in Bella Coola. He wished to marry a certain girl and she wanted him, but her father insisted on her marrying another man. For three years she hankered for Albert, but at the end of that time he told her she had better make up her mind to stay with her husband, by whom she had a child. One night when Albert was asleep the woman's husband, who was drunk, jumped on him and struck him in the face. In the old days this would have led to a serious fight because Albert was innocent and had not been copulating with his love.

Albert finally married another woman whom he treated very well and who bore him a number of children. However she went to the dogs through the influence of white men at the cannery, and left him for another man. Albert has lived as a bachelor for four and a half years. His three children live most of the time with their mother, but often come to visit him: they have a deep affection for him, as he for them, and he takes a keen interest in their welfare.

1735 There was a very small town to the north of the Bella Coola River and to the west of the road between the Indian village and the white settlement, behind the Indian village. Its name was Aiamatz, and the first people were eagles.

1741 Marriages are prohibited between persons who are closely related, but they are common between distant relatives. Marriages are prohibited between all first cousins, and are rare between the children of first cousins, but are common between the grandchildren and great-grandchildren of first cousins. Provided the first cousins are sufficiently far apart in age so that their descendants can marry with persons of approximately their own age, marriages are common between the great-grandchild of one cousin and the child or grandchild of the other cousin. This applies whether the relationship is through the mother or the father.

1744 Long, long ago there were no people on this earth, they were all in Nuskwat Nuskwatnaista, where they were as birds and where the different languages were made. Then the supreme deity (Tamkl mstatos or Nuskl mstnan msta) gave them life and sent them down to earth. Five brothers came down together at Mt. Nult nikta, their names were Hemcua, Yuyulkmai, P nhk la, Wa k s, and Noakila. P nhk la, who was in part an eagle, brought with him an olachen and a mx hammer for driving the stakes used for plachen nets. Hemcua and Yuyulkmai brought a painted seat which they used at ceremonial gatherings. About the same time four sisters came to earth at Naos, far to the east as P nhk la had told them, thence they set out for Bella Coola, also as he had told them: their names were Wiakai (who was without legs), Tsumkl kz, Sk motzh mana, and Nuskwals kanda. The four women set out for the west and at Sma na, the head of the Bella Coola valley Wiakai scraped in the ground with whatever served her for a foot, and at ak once the Bella Coola River began to flow. Sk motzh mana put her hands over her head and rocked to and fro in woe at seeing the water, hence she got her name, and Tsumkl kz sucked up much of the water, but a gentle stream continued to flow and they followed it to the west, until at Nusk lst they heard an echo. Meanwhile Hemcua had come from his mountain at Tc mot , and though Yuyulkmai had gone to S n they continued their joint ownership of the painted seat. Wiakai led her sisters off to the south to get some of the highly prized paint which was bubbling from the ground as a spring. P nhk la went westward searching for a suitable point to settle, carrying with him his olachen and his hammer. At Mesatche Nose (on Burke Channel) a house rose from the water beneath him: it was the house of Komokwa the stalt m of the sea-gulls, within which the tide rises and falls painting the walls of the house. This house appeared, moved slightly, and subsided, whereby P nhk la obtained ukwala. He continued his journey, stopping at Qop , Asix , Tal io, and Nu wik Rivers, at the last of which he met a stalt m A yaoq and his alk Kan xia. Here he threw his olachen into the water and it multiplied past all count in order to serve as his food. P nhk la ascended a small river at this point and after various travels reached Snutli, where the rest of his

party had remained. Here he built a fish-dam in which very many salmon were caught. Here too he built a house fashioned on the plan of the house which had risen in the water beneath him, it fell several times but he always rebuilt it.

(NOTE. T.F.M. The above story is probably full of inaccuracies, it was very hard to obtain in anything approaching a logical whole.)

1748 Early one morning a man said to a salmon, "I want to go to your land." The salmon beat four times on the man's chest so that he became a salmon and the two set out together in a salmon canoe, i.e. as salmon. For four days they poled towards the land of the xxx salmon, then the xxx salmon jumped overboard and swam around although blind in one eye. The man ate till he was filled, threw back what was left into the water and the salmon recovered its sight. In the salmon land there was a very fine harbour. (NOTE. The above is very sketchy, a useless informant.)

1750 On one occasion the moon rubbed its hands over the hands of a certain man, Xekwotzan a, who thereby acquired kwala. The moon gave him a small salmon which had the power of stilling the waves when there was a rough sea. Xekwotzan a fought against and defeated Sis nax lt, then returned to this earth. Sis nax lt is the supreme woman to whom all mortals are as slaves, she lives above Nusmata where formerly the dead went.

1750 A certain man named Xekwotzan a was eating kax, the berries of Crataegus Brevispina (Dougl.) Heller. For four days he ate the berries returning every night to his father's house to sleep. On the fourth night he made a small hole in his blanket so that when he put it over his head he was able to see when he appeared to be asleep. As he watched he saw a mouse approaching and said to it, "Don't hide, I see you." So the mouse became a woman and carried Xekwotzan a away in a canoe to the house of the Moon (qloq) whence she had come. The moon rubbed its hands over Xekwotzan a's giving

him kwala. The moon also gave him a small salmon which had the power of stilling the roughest seas. At the moon's invitation Xekwotzan a made fire in the moon's house and settled there never returning to earth.

Xekwotzan a attacked Sis nax lt, the siut woman to whom all mortals are as slaves. My informant stated one moment that she lived above Nusmata, and the next that her home was somewhere on this earth. He defeated this woman and pulled off her ears which he threw into the water causing the water to boil and seethe so that his canoe was almost swamped. He threw out his supernatural salmon to quiet the waves and so escaped. At that time the dead lived in Sis nax lt's house and Xekwotzan a rescued his dead mother from near Sis nax lt's gigantic hat. Then he set fire to the woman's house and sent the fire down to this earth where she was changed to stone.

(NOTE. The above is little more than a synopsis, the informant was useless.)

1756 In the beginning there was no light in the world, it was all a dull semi-darkness like pale moonlight. First the four heavenly carpenters tried to remedy this, but they failed and Qwax the Raven decided to try. He was very wise having been endowed with wisdom by the supreme god in order that he might teach mankind who applied to him the xx name Ki athamwh s, "The wise one." He knew that the sun was hidden in the house of Xem hmtn m, The Light-giver, one of the x names of thex supreme god. Xem hmtn m lived with his wife Nusmatai n a and his daughter Simana. Qwax went up aloft to their home and entered Simana's womb so that she became pregnant. Great was the consternation of the girl and her parents because there was no man with whom the daughter could have held intercourse. Qwax grew rapidly, and presently was born as a male child, no one knowing that it was Qwax. He grew remarkably fast and before long was able to crawl about on the floor of Nusmata and cried and cried for the sun which was above in a container. The supreme deity at last gave it to him, though afraid that it might be broken. Qwax played with it for a time as a child with a new toy, but he was watching

his opportunity and when the door was opened he broke the container and threw out the sun for the benefit of the people below. This was how light came to the world and the mortals were very grateful.

1756 Among the first people sent down to this earth was one named Xem hmtn m who brought with him a moose hide and a model of Nusmata. This last he set up at the present site of Gomkaix where the house enlarged or contracted as he thought fit. This house was called Toakwalot . the Christian village,

1758 A man has the right to inherit the ancestral stories of both mother and father, so that he may have the prerogative of using masks of a large number of animals at stalt m ceremonial.

1760 Among the first people to be sent down to this earth was Qai t. For some time he lived on the north side of the Bella Coola River near its mouth, then with his sister Anush laix and an alk he moved across to a mountain on the south shore of the river. He had a daughter who married a son of Xem hmtn m, living on the n north side of the river, and this couple had a son to whom Qai t gave the n name No mtahaik.

1760 The supreme deity gave names to all the people whom he sent down to earth while Qwax gave names to all the places which he visited.

1760 The supreme god told Qwax to sing about his theft of the sun whenever any mortal died, and this has since been done.

1759 The name of the village on the south shore of the Bella Coola River immediately below Qomkotz was take t .

1762 When a man dies his name, or names, passes to a child, if no child to a brother. If a name is bequeathed during a person's lifetime the person so disposing of a name ceases to use it. This has been done by Judas who disposed of his name Niasn mx.

1762 Spuk , eagle down, is a symbol of peace, anyone carrying it is free from molestation.

1764 If a man dies without having made arrangement as to who shall receive his names they are usually taken by a son, if no sons by a daughter who passes them to her children or, failing children, keeps them for herself. If there are no children the eldest brother or sister is the normal heir. If a man without near relatives should die without having made a will his names will be lost because no one outside the members of a man's immediate family can use his name, even though they should know it.

1766 Not very long after the first people had come to this earth there lived a man named e ek l ka who had a slave named Q tzmus. One day the latter made a bow and arrow and set out hunting on the south side of the Bella Coola River not far from its mouth, near the place where there is now a small lake in which geese breed. He had not gone far when he heard a noise as if many people were beating with sticks. He decided that this must be supernatural so returned and told his master. The latter at once set out for the place with his slave. Again they heard the beating and drawing near saw a pack of siut wolves eating dog flesh. e ek l ka said to Q tzmus, "Don't

say anything about this, we are now a kwala." The slave obediently said nothing about what they had seen and presntly when e ek l ka gave a dance he wore a wolf's mask and pretended to eat dog's meat, though he really concealed it. The people wondered greatly, amazed at where he could have obtained the idea.

On another occasion the two were one the ocean one night spearing fish when there arose a forest in front of them. Q tzmus was terrified and began to cry but e ek l ka told him to keep quiet saying, "I am master here, we are in this adventure together, your work is to keep quiet." Then a house appeared from below the water, it was Skamsk with its ferocious mouth. e ek l ka naturally feared to enter but he climbed up above the doorway, gaining a vantage point from which he could peer into the interior. He thrust in his pole and with it hauled out a considerable amount of the wealth that was stored within, guarded only by gulls. Article by article he lifted these objects out, and swung them across to his slave who hid them in a tree on the shore. As a canoe appeared the house sank.

being the grizzly bear.)
(in consequence of which Nebuchadnezzar's son is called Nan s, nan
1768 In the beginning the supreme god sent down as a grizzly bear a stalt m x atl ml q, whose name means "Different from all others." He wished to go to the south-west for his travels, but M sm salan x persuaded him to go kk to the north to kh the land of copper. At last he reached that far country where he found a woman Tzomql kz who wished to go to Bella Coola so x atl ml q took her in his canoe. On the return journey the woman several times wished to leave but he prevailed on her to stay. They met Noakila and Sonwa k s with whom they travelled to Bella Bella. When they came to the bad whirl-pool at Mesatche Nose x atl ml q decided to kill it so plunged down into the sea but was caught by a devil-fish (st omas) and killed. Tzomql kz continued her journey and built a house at Qnumt, near the Bella Bella light-house. That night an owl came and hooted, "I am x atl ml q". Tzomql kz accordingly summoned all the bella Bella stalt m s and they prepared to mourn his death, but instead x atl ml q himself came up from the sea to their ceremonial as a grizzly bear and killed many of them.

1769 The first people were almost siut.

1772 Waowal is was a man of K ldait, the name given to the peopl living on the shore of M Dean Channel who were in part Kimsquit and in part Bella Bella. He was a married man with a baby boy just learning to walk and an afopted son of about twelve. One day Waowal is told the latter to fetch some water, but the lad was lazy and made no motion of obeying so ~~Waawaki~~ Waowal is kicked him angrily. The boy was hurt and cried out, "What are you hurting me for? Why don't you kick your wife or your partner, she is always sleeping with him when you are away?" Waowal is apparently paid no attention to this, merely saying, "Stop your crying, I am sorry I kicked you so hard, run along and get the water."

Waowal is was a great hunter and began to get his canoe ready for a seal hunting trip, and asked his adopted son to accompany him. The two set off a few hours after the kicking, and caught many seals because Waowal is was an a kwala. As such he had a stick one end of which contained the power of causing death, and the other of restoring to life, all that was necessary was to make the motionn of throwing the stick at anyone, death dealing end in front, and the person at whom it was aimed fell dead. After they had been hunting for some time Waowal is said to the boy, "What was it that you said when I kicked you?" By this time the boy had regained his temper and was sorry that he had disclosed what he knew so he lied, saying, "I said nothing except an ejaculation of pain." Waowal is calmly replied, "You liar, you said that my wife was sleeping with my partner." The boy realised that all was known so replied truthfully, "Yes, I did say that. I have often seen her doing so when you are absent." It was late afternoon by this time and Waowal is at once headed back to the village. Dusk had fallen by the time they arrived and no one saw their approach. Waowal is told the boy to stay with the canoe and the seals on the beach while he went up to the village to investigate. He cautiously crawled to the outside of the house at the point where he knew his wife was sleeping and scratched on the wall with his nail as if it had been a mouse (ankqp tz).

He heard his wife say, "I wish that mouse would eat Waowal is's entrails". This so angered him that he smote with the death dealing end of his stick, killing all inside. Then he went around to the front door, entered, cut off the head of the false partner, and carried it away. Once outside the house he made the motion of spearing with the life giving end of his stick, thereby revivifying all but the man he had beheaded, then went back to his canoe and returned to the sealing ground with his adopted son.

After a time the baby, who was sleeping next its mother, was awakened by the blood pouring over him and cried so lustily that he woke his mother nad grandmother. To the mother's horror she found that her lover was dead and beheaded. The grandmother asked what ailed the baby and the mother replied that it had defecated blood, so she arose, washed the baby, and dragged out the headless corpse to another part of the house where her lover's parents lived, then went back to her own place and slept. The next morning the parents of the slain man cooked breakfast and sent a young son to waken the other son, but the boy returned saying that his elder brother was dead and headless. When this was confirmed the whole household was plunged into grief and consternation, combined with fear and wonder who could have done the deed, because no one knew of Waowal is's return. They buried the dead man the same day.

In the afternoon Waowal is returned, waving his paddle above his head and apparently in the best of spirits. The people called out to him from the shore, "We have bad news that will spoil your happiness, your partner ǯ has been murdered", but Waowal is continued to wave his paddle. He told his adopted son to stay in the canoe on the beach and himself went up to his house carrying a sack filled with seals, at the bottom of which he had placed his partner's head. He told his wife that at the bottom there was a choice tid-bit from the stomach, and she removed seal after seal searching for it, till she came to her lover's head with staring eyes and open mouth. She screamed and Waowal is took the head and banged it down on her head, saying, "You always wanted him, here he is, don't be afraid", then he fled away to his canoex and sped off with his adopted son. A number of the people set off in pursuit but whenever

one of their canoes drew too near Waowal is loosened cloud-like smoke which concealed him. At length the pursuers abandoned their efforts to overtake him and Waowal is went far away, never to return.

Waowal is and his son travelled far away, always seeking a place to settle, till one day they saw a large town on the beach but with smoke coming from only one of the houses. The two landed and Waowal is left his son in the canoe on the beach while he went to investigate: he could find no one in any of the houses until at alst he came to the one from which he had seen the smoke emerging, in which he saw an old blind man cooking food and his beautiful daughter making cedar-bark mats. He entered quietly and sat beside the old man without speaking, then as the latter lifted some food from the pot hm and poured it on a dish Waowal is took it and hid it under his cloak. The old man felt for his food, then said to his daughter, "I have lost the food which I have been cooking, someone must have stolen it." She did not look up as she laughed back, "Nonsense, as you know there is no one in the whole country but we too." Again the old man poured out some of the food and again Waowal is hix hid it, and again he complained to his daughter. This time she looked up, saw Waowal is and said to her father, "You are right, a man is sitting beside you." Then she said to Waowal is, "What do you want? Whence have you come? Why have you stolen my father's food." He answered her last query, "I was only playing, here it is", and took it from under his cape. He had fallen in love with the girl and asked her father, "Please let me marry your daughter". The father replied, "If you retore my sight you can have her." Waowal is laughed, "I am a powerful man", and with that he took the old man's head between his hands and spit in his eyes, and rubbed them with his hands, and at once his sight was restored. The old man kept his bargain and agreed to his daughter's marriage.

They asked Waowal is whether he were alone and he answered that his adopted son was in the canoe on the beach. They called him in and the four sat down to a meal. There was no water in the house and Waowal is told the lad to fetch some, but at once the old man and his daughter stopped him saying, "No, no you can't get any water here,

there is an evil monster living in the water that sucks down whoever ventures near, it is that which has killed all the people of the village." This kind of monster is called Sqamsq when it lives in a river, and Snush or Komokwa when living in the ocean. But Waowal is answered, "I am stronger than any Sqamsq", and told the boy to take a bucket for water. The lad set off with Waowal is following, the latter took the precaution of tying a rope around the boy's stomach, one end of which he held. As the boy knelt down at the water's edge the Sqamsk appeared, it was as if the water parted to disclose its ugly mouth and the youth was sucked in. Waowal is made the motion of throwing his stick, death end foremost, there was a tremendous commotion beneath the water and the dead Sqamsq floated to the surface. Waowal is drew his knife, slit the creature's throat and drew out his son still alive. By this time the old man and his daughter had come to the spot, thankful to witness the death of the dreaded monster. Inside its stomach they found the remains of it human victims, some corpses almost entire, others mutilated by the loss of an arm or a leg, and others nothing but bones. The old man and his daughter recognised many of them, and as they did so Waowal is restored them to life with the revivifying end of his stick, in the end restoring all the people of that village devoured by the Sqamsq. They almost overwhelmed Waowal is with their gratitude. He married the girl he had chosen and in due time became a stait m in the village. Food was scanty in the village so Waowal is frequently went hunting, returning with many skins which his wife made into clothing.

For a year Waowal is lived in the village without any event worth recording taking place, his only disappointment was that his wife had borne him no child. One day his wife was washing clothes at the edge of the ocean when a Black-fish (siut) saw and desired her. He had the power of raising the water when he so desired, this he did and engulfed Waowal is's wife. A number of people saw the catastrophe and they cried out to Waowal is what had happened. Calling his son he leapt in his canoe and set off in pursuit. For some distance he was able to follow the route taken by siut, until the latter dived and did not reappear. Waowal is decided to follow. He tied one end of a

long rope to the canoe and proceeded to lower himself down into the depths telling his son to remain in the canoe ready to hoist him up again on receipt of a signal.

Waowal is went down through the water till he found himself in a land where everything was much the same as on this earth: a sun was shining there and he had landed in a wooded valley through which flowed a river. He walked upstream a short distance, having difficulty in finding a way through the fallen logs that lay everywhere. Presently he saw an old man in a canoe on the river; the man was slave to the stalt m who had carried off Waowal is's wife but Waowal is did not know that. He wanted to talk to some inhabitant of the undersea land, and, seeing that the man in the canoe was gathering fire-wood, he projected his will power at the man to cause him to land and begin work at a hollow tree inside which Waowal is had concealed himself. The slave was using stone wedges, and when the wedge penetrated into the centre of the tree Waowal is broke its cutting edge, much to the terror of the slave who feared what his master would say at the ruin of a valuable wedge. The slave drove in another wedge, and again Waowal is broke it, increasing the terror of the slave. Then Waowal is appeared from inside the hollow tree and offered to repair the wedges which he had broken if the slave would help him. The latter was only too glad to do anything that would save him from the wrath of his master about the broken wedges, so willingly answered when Waowal is asked whether he had seen any stranger in the land, "Yes, my master returned yesterday with a very beautiful woman." "That was my wife. Will you help me recover her?" replied Waowal is. The slave said, "Yes", whereupon Waowal is instantly repaired the broken wedges. The slave suggested a possible plan for rescuing the woman, "Every evening just before nightfall I carry fire-wood into the house, and then they send me out again for water. If you hide close to the door of the house you will be able to see where your wife is sitting when the door is opened for me to bring in the fire-wood, then when I return with the water I will pour it on the fire to extinguish it, and you may be able to rush in and seize your wife in the darkness and confusion."

This plan was adopted. Waowal is helped the slave to fill the canoe with firs-wood, and towards dusk they returned to the Blackfish's house. Waowal is hid himself ~~inside~~ within a hollow log which the slave set upright outside the house, in such a position that Waowal is was able to see in through the front door. The slave carried in the rest of the firs-wood, and Waowal is was able to see his wife sitting near the fire. When he was sent ~~out~~ for water the slave chose the largest bucket in the house and returned with ~~this~~ it full ~~to~~ brimming. As he was passing the fire he stumbled so that the water was thrown over the ~~fire~~ blaze and extinguished it. Out dashed Waowal is and entered the house. He seized his wife with a whispered, "I am Waowal is", and fled with her out the door, ~~and~~ away to the place where he had landed from the world above, and where the rope was still hanging down. He made the agreed signal for hoisting but there came no answer from the lad who had been left in the canoe. Nothing dismayed, Waowal is and his wife climbed up the rope to the canoe where they found a skeleton, all that was left of Waowal is's adopted son. To Waowal is and his wife it seemed as if they had only been absent a little time, but they had been in the land of siut, and ~~xxxxx~~ nearly a year had elapsed on this earth during which time the faithful lad had perished of starvation at his post and had rotted to bones. Waowal is used the life-giving end of his stick to revivify his son and the three returned happily to the village.

1734 One day Mukwantz's son was playing on the beach with a sling (N s qia a ), a toy which was formerly very popular. He was shooting stones out over the water and thought to himself how happy he would be if he ~~should~~ happened to hit and kill a salmon. Then he ~~happened~~ chanced to see a dead salmon lying on the beach, ~~it was~~ nothing but skin and bones. Idly he said to the salmon, "I wish you were alive, then you would be some use". To his amazement the salmon answered "Just take me to the river, you will see what happens then." ~~So~~ Mukwantz's son picked up the salmon, carried it to the river and threw it in. The salmon swam around, jumped clear of the water four times, and became

strong and well.

The salmon politely swam back to the shore and asked Mukwantz's son ~~whether~~ if he would like to go for a ride on his back. The ~~latter~~ lad lifted his cedar-bark cape over ~~his~~ his head and lay down on the salmon's back, sinking his face close against ~~the salmon's back~~ it. Off they went under the water, but before long Mukwantz's son felt that he was suffocating and began to squirm, so the salmon hastily bore him to the shore where he breathed once more. The salmon asked what was the trouble, and Mukwantz's son replied that he could not breathe beneath the water, ~~at which~~ the salmon told him to bury his head in the back-fin (sqlik) and he would be all right. So Mukwantz's son found it; he was able to breathe without inconvenience. ~~Presently~~ After a while they came to some rapids where they saw a canoe under the water, in this they embarked, Mukwantz's son taking the bow position, and the salmon, which had become a man, taking the stern. On and on they went till they smelt an odour of countless small salmon, and soon were in the midst of an innumerable swarm of small fry, which so filled the water that the canoe was in danger of being sunk beneath their weight. Mukwantz's son baled out the fish with his cedar-bark cape, thus avoiding the impending disaster. They passed through the swarm of small salmon, continued their journey, and presently ran into a very foul smell, ~~the smell~~ that of countless herring (k lk l). Soon they were in the midst of a ~~countless~~ vast swarm of these fish, and as before the canoe was in grave danger of sinking beneath their weight ~~and~~ if would have done so if Mukwantz's son had not cleared them from the ~~canoe~~ boat with his hands. ~~They safely negotiated~~ Safely passed they this danger ~~and~~ went on till they came to a place where two old men were sitting ~~down~~ on ~~each~~ either side of the river, leaving only a narrow passage for the canoe. The men were Halibut (pwi). ~~The Halibut~~ Who had taken their ~~stand~~ seat by the river in order to intercept all canoes, but Mukwantz's son and the salmon bravely drove their craft through, though it was scratched in the process.

Soon after leaving the Halibut, the salmon said to Mukwantz's son, "In a little while we ~~will~~ shall come to a place where some women bathe in the river, helped by an old man. We ~~will~~ shall be able to have a good time with them." True to his word the salmon

presently pointed out the house in which the women lived and the quiet stretch of river in which they bathed. Mukwantz's son went ashore and hid. Soon he saw approaching a vile and ugly old man in dirty clothing followed by four young and charming damsels. The women stripped off their clothing and dived in while the old man who sat down on the shore. Mukwantz's son went to him. "What is your job?" he said. "Oh", replied the old man, "I sit here and when the damsels have finished swimming I help them wash." Mukwantz's son thought for a moment before he asked, "Please exchange clothing with me and then go and hide." The old man answered, "All right", and the two men exchanged clothing while the old man hid himself. While Mukwantz's son sat on the beach clad in the old man's clothing and with the latter's hat pulled down over his eyes, to hide his face. In a little while four beautiful young damsels came along, stripped off their clothing and dived into the water. Mukwantz's son felt very much pleased with himself. When the first damsel had finished swimming and came out on the bank Mukwantz's son rubbed his hands all over her to wash her, and finished by feeling her pudenda. She said nothing, but merely went to a sunny spot and stood there to dry. He did the same when the second damsel appeared, and also with the third; none said anything when he inserted his fingers in their pudenda. But when he had finished washing the fourth, and felt her genitalia she turned to him, saying: "You bad old man; that is the first time you have ever done such a thing to me." Mukwantz's son said nothing, but the three other women said: "What did he do?" "He felt my pudenda", the fourth replied. "He did the same to me", answered the first damsel, "and me", and "and me", said the second and third. Then the fourth damsel cursed him fluently, making full use of the wide range of Bella Coola execrations. Mukwantz's son did not answer. Instead he threw off the rags in which he was clad and stood forth in his naked beauty. At once the four fell in love with him and besought him to marry them. He declined, so they urged him at least to stay for a time and copulate with them. To this he agreed, and remained with them for two days copulating to the limit of his strength.

After two days he returned to the salmon boat and continued his journey with the

salmon. When they had travelled some distance the latter told Mukwantz's son that presently they would see more women on the beach. ~~Presently~~ Soon they came to a wide beach on which were a large number of blind women digging roots: they were birds (phao, the name they gave themselves, probably a siut name), or perhaps sometimes birds and sometimes ~~xx~~ women, a transition which seemed to my informant not worth mentioning. Mukwantz's son watched eagerly; when they had collected as many roots as they needed they went to their house and began to cook them. Mukwantz's son entered quietly but one of the women said, "I smell Mukwantz's son." The others laughed at her, but she persisted in her belief that Mukwantz's son was among them. When the food was cooked it was poured out onto a dish, but Mukwantz's son took it and concealed it under his cape. Each ~~xxxx~~ woman accused someone else of having stolen the food, and harsh words were soon followed by blows. A regular pandemonium ensued, with all the blind women fighting together. Mukwantz's son spat in the eye of one of the women and she instantly was able to see with that eye. She cried out loudly, "I have the power of sight in one eye. I see a very handsome young man in the house with us." Then Mukwantz's son spat in one eye of each of the women, restoring the sight of each in that eye. They all fell in love with him and desired him to marry them but he declined saying, "No, I am returning home in a very few days, but if you like I will stay a few days with you and copulate with you for that period." The women were delighted and thanked him profusely. He spat in the blind eye of each, thus giving them full vision. For several days he lived with the women, copulating all and sundry, but conception did not follow in any case. After several days he returned to his canoe and the salmon took him home. If Mukwantz's son had not visited the land of the birds the latter would be blind until the present day.

1789 In the old days there were many a kwalas, in fact all the first people had supernatural powers which rendered them such.

1792 Y lh l was very poor. He used to hunt diligently but was never successful until the people of his xx village used to laugh at him for his want of success. When feasts were given Y lh l received a share, but he was never able to reciprocate as donor of a meal, and this used to prey on his mind. One day he set out at dawn for the mountains with his stick and dog, but though he hunted industriously all night he returned at night with nothing better than herbage to cook for his supper. Nothing daunted he set off again the following day, but had no better success, and brought back nothing but vegetables for his evening meal. He placed these on a stick before the fire to dry and lay down because he was weary and depressed. Presently Y lh l saw a man enter the house and stand on the other side of the fire; around his head he wore a snake which stamped him as an a kwala. It was Twal tet but Y lh l did not know who it was. Twal tet said, "Y lh l , what are you cooking?" The man lied, answering, "It is mountain goat liver." Twal tet next asked, "Is your dog a good mountain goat dog?" "Yes", lied XXXXXXX Y lh l , "every day he goes huntingxx he kills twenty mountain goats." "Is that stick of yours a good one?", next asked Twal tet. "Yes", replied Y lh l , "I always kill a great many mountain goats with it." Twal tet next suggested that they exchange dogs and sticks, Y lh l was at first unwilling but at length consented, and Twal tet went away leaving his stick and dog with Y lh l .

The next day Y lh l went hunting with his new stick and new dog. As soon as he had reached the mountains he sent his dog after goats, though none were in sight. But as the dog ran around dead mountain goats lay on the ground though there was no sign of what had killed them. The Y lh l cast his stick down a hill-side, without taking aim at anything, but the stick found and killed a goat. Y lh l was overjoyed. He cut off the hind-quarters of one of the goats and carried it home. The people in the village laughed even more than usual at his returning so early in the day and asked, "Did you kill any goats?" "Yes", replied Y lh l , but no one believed him until he showed the hind-quarters which he had brought back. He told them that many more were lying where he had killed them, but again no one believed his tale. Next day he persuaded a

number of men to go with him to carry in the game and they were amazed when they saw how many goats Y lh l had slain. Thanks to the dog and stick which Twal tet had given him, Y lh l continued to have remarkable success as a hunter and in time becam rich and a stalt m .

1791 A snake is an evil object, ~~and~~ one that is held in scorn and contempt; only an a kwala can carry one. If a person throws a stone at a pregnant snake, the young snakes may rush forth and enter unseen the thrower of the stone, causing his death.

The Orphan Hunter. (second version)

1796 Djɛsk‹p[1] was a poor orphan boy who lived with, and looked after his sister. ~~She~~ He was anxious to be a hunter and made a bow for himself while he begged her to make ~~the~~ a bow-string. First she offered to make it of cedar-bark, but he would have none of it, ~~then of moss, which~~ and when likewise he refused, to accept one made from moss ~~and~~ she was in despair, saying that she had nothing more of which she could ~~make the string~~ it. Then Djɛsk‹p persuaded her to give him some of her hair which he braided into a bow-string. His sister told him never to shoot upwards, ~~and to this prohibition~~ which injunction he agreed. As a hunter he was fairly successful and killed a large number of squirrels which his sister sewed into clothing for her brother and herself.

One day when Dj sk p was out hunting he saw a black bear ~~up~~ in a tree. It seemed an easy mark, so easy that he felt certain of success and quite forgot his sister's instructions about shooting upwards. Already he seemed to see himself clad in a fine bear skin shirt, and ripped his squirrel skin covering to pieces in anticipation. ~~Then~~ He shot upwards at the bear, but ~~missed and~~ the arrow, missing its mark, lodged in the tree. Again he fired, ~~but his second arrow likewise stuck in the tree.~~ with like result As ~~this~~ exhausted his quiver ~~and he~~ Djɛsk‹p decided to climb the tree after his arrows. Up he went, ~~with~~ the bear climbing ~~up and up~~ above him, but he did not realise that the tree was growing rapidly. ~~as he climbed.~~ Once where he looked down ~~and~~ he saw to his amazement, ~~saw~~ that the earth had disappeared

(1) The name of the hero appears in different forms. Probably it is a Carrier word, incorrectly pronounced by the Bella Coola